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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME L. CHICAGO, OCTOBER 16, 1902. NUMBER 7

The Congress of Religion

ORGANIZED, 1894

TO UNITE in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the Congress of Religion.*

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

THAT OTHER SUBSCRIBER.

UNITY'S QUARTER CENTENNIAL.

FROM A PRIVATE LETTER.

I inclose a check towards the fund in celebration of the 25th anniversary of UNITY—a dollar a year for its life. I wish it could have been $100 per year.

Let me thank you for the kind and cordial words about my going to California. I shall hope to see you on my way out.

I am to speak at the New Thought Convention in Chicago, Nov. 18th to 20th.

I am also delighted with the hint in the last UNITY as to the possible congress in California. I shall be delighted to co-operate. We can talk this over when we meet. Affectionately yours,

R. HEBER NEWTON.

East Hampton, N. Y., Oct. 7, 1902.

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OLD SUBSCRIBER.

UNITY

VOLUME L. THURSDAY, OCTOBER ,16 1902. NUMBER 7

Secretary Shaw recently told the Boston people that the difference between a politician and a stateman was that one was looking for a situation while the other was looking for work.

The Chicago Teachers' Club recently resolved, so far as practicable, to buy only union-made goods, to persistently ask for the Consumers' League label and to take active interest in the enforcement of the child labor law. These are hopeful indications that the public-school teacher even in the great city systems is surely working her way out into citizenship.

A New York alderman favors the closing of the public schools during the coal famine that the present coal on hand may be sold out in small lots at low prices to the poor. Other cities are discussing the establishment of municipal coal yards, from which coal will not be given, but sold, while a Nova Scotia railroad has put coal upon its free list. All this represents the silver lining to the dark cloud.

"The Babyhood and Boyhood of the Giant City of the West" is the title of a book published by E. O. Gale of Chicago. It is a book worth reading. Even Chicago, new as it is, is old enough to have traditions that are inspiring; memories that are noble; triumphs that are spiritual. Not all of the triumphs of Chicago are physical, and there is something better than its great "sky scrapers" to indicate its triumphant battle with fire and flood, poverty and war, ignorance, bigotry and clannishness.

The appearance of two such profound contributions to religious philosophy in this season of strain and strife as Dr. James' book on "The History of Religious Experience" and Principal Fairbairn's on the "Philosophy of the Christian Religion," is, we are inclined to think, a matter of great significance. It testifies to the great deeps, the calm of which is undisturbed by the tempestuous waves on the surface. It shows that the everlasting hunger of the human heart is not without significance; that the human soul is rooted in the Eternal. We have already published the careful and appreciative reviews of the first book by our associate, Dr. Thomas, and W. H. Ramsey of Maine. We have at hand and hope to publish at an early date a most painstaking review of the latter book by our associate, Rev. Albert Lazenby, of Unity Church. It is a discriminating, able study of the great book which our readers will do well to look out for.

With all our editorial shortcomings, we have never been guilty of inflicting upon our readers the doleful burden of a funny column. We have refrained because we believe so much in the ethical value of a joke and the redeeming power of a laugh that we dared not desecrate this province by trying to make the laugh forced and the joke habitual. But we make room for the following bit from the *Record-Herald* of Chicago which would be very funny were it not so sad. The recent crush at the opening of the great dry-goods emporium of Chicago is said to have exceeded for several days the average attendance at the World's Fair, and it is certain that hundreds of women ventured into the jam, which the more timid fathers, husbands and brothers would shrink from for sheer lack of courage:

> The experience of the little child who was separated from her friends during the recent three days' panic at the department stores, and who was finally carried away to the police station, suggests the necessity of a special department of lost and found people. Why women should be so careless of their children and husbands during the feminine tidal-wave season is something incomprehensible. We are told of one instance where a man who had not been watched by his wife wandered in bewilderment to the eighth floor of the Marshall Field establishment and was found by a floor walker wringing his hands and weeping, while scores of women were endeavoring to ascertain the name and residence of his wife. It developed that he was a member of the Board of Trade, and, unaccustomed to the rush and noise of a department store opening, had lost his wits. He was subsequently restored to his wife in the grillroom for men and women, especially women. But such misadventures should be avoided. Hereafter when a man discovers that he is lost in a department store he should step into the telephone booth and summon the salvage corps.

May we ask our readers to take special note of the report of the Directors' meeting of the Congress of Religion which appears in the news column of this issue? They will note the fore-handed plan of holding a national meeting on the Pacific slope next March. It is proposed to fix the dates so that the delegates who may be attending a great religious congress to be held in Japan in April under the initiative of some Buddhist brethren, may attend en route. The co-operation of the friends on the Pacific coast is solicited. It is hoped they will be free to send their suggestions and will lend their co-operation not only in securing a high program at the central meeting, but in arranging for a hearing in many places along the coast for the representative speakers who may be in attendance from the east, and the holding of subsidiary congresses at other points. It will be noticed further that the board proposes to arrange for a series of Sunday evening meetings under the auspices of the Congress in such churches in Chicago and suburban towns within the reach of Sunday afternoon trains as will co-operate with the Congress. The design of these meetings is to set forth the present duties and opportunities of the church and of the pulpit. Pastors willing to co-operate with the Board in this direction are requested to communicate with the General Secretary. In this report of the Directors will be found also a financial exhibit for the fiscal year beginning June 1, brought down to date. The Directors feel they have reason to congratulate themselves on the cordial response of so many friends. They hope at an early date to be able to report all bills paid up to date, with an accumulating fund to face the year's work. The Congress rejoices in its reliable and growing list of annual members; it hopes for a hun-

dred more names on this list before the New Year. But it awaits a larger number of religious societies whose ministers and many of the members are confessedly in sympathy with the Congress and in one way or another have been or hope to be active participants in its work. The payment of the minimum sum of ten dollars from such societies will put them on the delegate list. As yet but a limited number of societies, as such, have expressed their interest in the Congress in a financial way. The example of the First Unitarian Congregationalist Society of Hartford, Conn., as seen in the financial exhibit, is commended to the attention of sympathizing ministers and church trustees. Will they take note, take heart, and go and do likewise? Meanwhile the outlook for usefulness for the Congress was never so great, and the indication that the spirit is a triumphing one never more in evidence. Let all take heart, lend a hand, and push on.

A Congress of Religion on Wheels.

As intimated in our columns of last week, the Senior Editor hastened from the editorial desk to join a special committee of sixteen who were to wait on Governor Stone of Pennsylvania to urge some decisive action looking towards the solution of the impending coal strike. The party left Chicago Monday noon, October 6th, in a special car on the Pennsylvania Railroad, chaperoned by Will B. Corwin, of the *Chicago American,* this paper acting as host to the delegation.

This committee consisted of ten ministers and six laymen. Among the ministers there was a Jew, a Catholic, an Independent, an Universalist, an Episcopalian, a Presbyterian, a Baptist, two Disciples and a Congregationalist. The laymen were represented by a member of congress, two city officials, the comptroller and the oil inspector, a physician, a lawyer, and a newspaper man. En route the committee organized and with great deliberation discussed the situation. Dr. Hirsch was elected Chairman and Father Dorney, pastor of one of the largest parishes in Chicago, a veteran in labor troubles, was elected spokesman.

While the committee was on the road Governor Stone ordered out the state militia so that the situation, so far as the Governor was concerned, was changed on their arrival, and the specific recommendations which the committee had in mind were of course withheld. For the same reason a similar committee from New York did not meet them.

The Governor respectfully received the committee in the Executive Chamber, and Dr. Hirsch and Father Dorney urged upon the Governor the gravity of the situation and the humanitarian interests concerned. The hearing was respectful and the greeting cordial on both sides.

The direct result of such a visitation was of course unimportant and perhaps insignificant. This was expected from the outset. But the indirect contribution to the education of the public mind in these directions may have been enough to make it worth while, and the direct advantage to the members themselves was great, as every man of the party gladly testified.

Here were sixteen men, ten of them ministers, representing as many different faiths and fellowship, spending the larger part of two days and two nights together. There were seasons of frank confidences and earnest, often eloquent debate, punctuated with relaxations of silence, wit and story.

The first joyful revelation that dawned upon the minds of these travelers was that they were very much in accord one with the other, not only on the issue that brought them together but on the great civic issues of the day and the central things of the spiritual life. Indeed it was confessed that probably these ten ministers during these forty-eight hours of intercourse and communion were thrown into a fellowship more congenial, perhaps more harmonious, than either one would have found had he been "cribbed, cabined and confined" with nine other members of his own so-called "household of faith."

The second revelation that dawned upon these travelers was the fact that the city they represented was losing much for want of that co-operative life, the concerted action, the open parliament that might be, but is not, between these ministers and their associates when in the city. Here was an improvised "Congress of Religion" unexpectedly stumbling into a revelation of what it might do if when at home if the routine and the tyranny of the 'nearest thing to do" could be escaped long enough for them to ask together once in a while. "What is the most important thing to do, and what new ways can we discover by means of which the coming of the kingdom may be hastened"?

There was a spontaneous growth of high intentions to try to realize more of this togetherness, at least, among these travelers when they were at home and this improvised Congress of Religion was, so to speak, unloaded and going again on foot, each member on his own way.

Let it not be supposed that there was any "malice or forethought" not even on the part of the General Secretary of the Congress of Religion, to bring about this congressional spirit. It was born, first, out of this new born sense of a common responsibility, that presses upon the country, over-reaching all lines. Second, out of the discovery of the common purposes revealed through the genialities of travel. Humor joined with logic and ethics in revealing the common humanity and in enforcing the bonds of brotherhood.

This humor was by no means the least humanizing element in this humane expedition. Through its help theology and ecclesiastical history took their proper place in the long perspective of time. By help of the genial characterizations that grew among the travelers the superficialities of the secretarian investment in these personalities was best realized. It was best represented by the nicknames which playfully touched the *outside,* the passing element in the fellowship. The religious element in these men became more apparent and was all the more respected, by the names christian and otherwise, which represented the *inside* permanent element in these personalities, the real strength upon which communities lean.

"Jerusalem," "Rome," "Canterbury," "Westminster," "Dr. Socinius," "The Deep-Water Baptist," "The Shallow Water Baptist," "The Dealer in Ventilators" (these that ameliorate the temperature of the hot

realm), and "Jonathan Edwards Bleached," represented the distinctions that were *external* and superficial. And the genuine affection, the delightful comradeship, the earnestness which at times grew passionate over the pressing questions of the day and the great problems of society, represented the lasting bonds, the permanent ties, such as will perpetuate this improvised "Congress of Religion on Wheels," at least in the hearts of those who were permitted to enter into the fellowship.

We have spoken only of the humanized and humanizing revelation to the clerics in the company. It remains for us to speak of the discovery of the other synthesis, as striking and as delightful. The laity the representative of politics, of law and of medicine in this committee unconsciously revealed how superficial is the line that separates the clergy from the laity and how inevitably in these days does the earnest layman rise to a prophetic mission. The ethical disclosures of the man of politics, the moral insight of the man of law here revealed was such as to make the representatives of the pulpit humble listeners, willing students who were glad to sit at the feet of those who had felt deeply, studied sincerely, and worked heroically on the high lines which are supposed to be peculiarly the avocation of the minister.

May this "Congress of Religion of Wheels" meet again, and may its spirit spread!

"The Ransome of the Lord Shall Come With Singing Unto Zion."

Paul was poor, yet he made many rich, and amid all his privations and persecutions he had abounding joy. When he was in the inner prison and his feet were fast in the stocks "he sang praises unto God."

Jesus, who went about doing good, sang on the eve of Gethsemane and in the shadow of the cross.

In the early and heroic days of Methodism the singing of a Methodist congregation could be heard for miles, because every heart thrilled with hope and love and joy, and intense emotion filled the body with energy and tuned the vocal chords till the notes of the human voice were as strong and clear and sweet as the song of a skylark.

> "When upward springing blithe to greet
> The purpling east."

There is no more certain evidence of the diminished religious emotion of our times than the common substitution of quartet for congregational singing in our churches and the introduction of choir pieces, in which devotion is altogether subordinated to music, so that art which should be the handmaiden of religion is set upon the throne of her divine mistress.

We need a revival of that self-sacrificing yet joyous spirit that runs through the Bible, runs through church history and that never dies away altogether even in the most frivolous or the most mammon-dazzled age, and then we shall have a revival of congregational singing.

The money god is only a lifeless idol and cannot satisfy the loving human heart. The sacrifice of luxury for duty will not destroy but increase happiness. God's favor is "better than life" and far better than dishonest or unblest wealth. "What shall it profit a man if he gain the whole world and lose his own soul?" The man who has a good conscience and who is doing good to others can sing in poverty or in prison, but the man who has gained his wealth by fraud or cruelty or by soul-deadening worldliness can not sing truly and joyously anywhere. CHARLES WILLIAM PEARSON.

Two Open Letters.

The following "Open Letters" were incorporated in a sermon on some "Fundamentals of the Coal Strike," delivered at All Souls Church last Sunday by Jenkin Lloyd Jones. At the close of the reading the sermon was interrupted by a motion from the floor. The motion carried by a rising vote, almost the entire congregation voting. We hope to print the sermon in a later issue.

To John Mitchell, Esq., President of Miners' Union.

DEAR SIR: We desire to express to you our sincere regret that circumstances should seem to justify the calling out of the Pennsylvania militia, pending the settlement of the question at issue between the organization you represent and the coal mine operators.

We regret it because the presence of bayonets is always a depressing element in the deliberations of reason and the decisions of conscience. Powder is not now and never has been a sedative to human passions or an inspiration to that love and patience without which the lasting judgments of history are never attained.

We regret it still more because certain violent interference with the freedom of non-union men, destruction of property and life, unauthorized by you, called for prompt and vigorous measures on the part of the guardians of law and order.

In view of these regrettable new elements in the problem, we deem it more necessary than ever that the following fundamental principles should be kept persistently before the minds of those you represent:

1. Coöperation and combination being the law of social progress and the latest economic necessity in the growth of human society, it becomes not only the right, but the duty, of intelligent toilers to regard labor as a commodity, the fair and wise exploitation of which is impossible without coöperative study. Concerted action thus becomes necessary to the further development of the labor and of society long after it ceases to be a war measure or a strategic necessity in a temporary antagonism to capital or the exploiters of capital. Such antagonisms are but incidents on the way to a recognition of that fundamental community of interests that really exists between these two halves of one sphere.

2. While the presence of the militia in the field introduces no new factor, it does call for greater self-control, more self-sacrifice and higher wisdom on the part of the laborers and their representatives to the end that your cause may receive the recognition which it deserves, and that the final outcome may be just and lasting.

3. Your organization should be further perfected, given a legal entity, and put upon such a basis as will justify your appeal, as occasion requires, to an expert court of justice, adequately provided for by a law that will give as prompt a means of settling an honest dispute between corporation or other organizations of capital and labor organizations, as now exist for the settling of disputes between individuals.

Trusting that it may be given to you and your associates to exercise the patience, non-resisting forbearance and high wisdom that the present great emergency calls for, we are, Very respectfully yours,

(Signed.) JENKIN LLOYD JONES, Minister.

By request of the congregation assembled for worship in All Souls Church, Chicago, at 11 a. m., October 12, 1902.

To President George F. Baer and Other Operators of Anthracite Coal Mines in the United States.

GENTLEMEN: While we congratulate you on the added sense of security that has come to you by the ordering out of the state militia by Governor Stone of Pennsylvania, we must express to you our deep regret that you did not deem it wise to accept the kindly offices of President Roosevelt and meet what seems to us the perfectly manly and fair proposition of John Mitchell, Esq., president of the Miners' Union, to arbitrate the grave questions now at issue between your organization and the miners'. Our regret is based on the following reasons:

1. Justice has nothing to fear from a fair trial at the hands of a court of expert judges, and this is the nature of the arbitration asked for.

2. In view of the highly perfected organizations and combinations of capital, perfected through many years of study, experience and success, it seems unfair and illogical to deny the right of labor to follow your example, to profit by your experience, however crude and humble their achievements in this direction may be at the present time compared with the far-reaching achievements which you represent.

3. We believe that sacred as are the "rights of property," the inalienable right to life and the pursuit of happiness are more fundamental, and that it becomes your duty as well as interest to see that wage standard that is necessary to maintain the American standard of intelligent homes, educated children, and the social self-respect not sought after by the illiterate mass of foreign labors which have been from time to time imported in bulk by you and your associates into the mining regions. This latter class may be willing to submit to the depressed and depressing scale of wages that an unqualified competitive system, managed by such skill and capital as you represent, may bring about in the labor markets of America, but they cannot abide by it long without de-Americanizing the life about them.

4. We believe that an appeal to the military is always a confession of weakness on the part of the stronger party. The principle of *"noblesse oblige"* is stronger than bayonets and powder, and the more favored are, in the long run, responsible for the well being and well meaning of the less favored.

5. We regret that the situation is further complicated, not only in the minds of the unintelligent class of foreign laborers, but in the minds of the intelligent public, by the merging and confusing of your duties as "common carriers," the president of railroads, etc., etc., whose duties to the whole public are clearly defined by common law and public intelligence, with your privileges as private speculators and exploiters of private capital.

For these and other reasons we respectfully beg of you to recognize, with all progressive students of sociology, that there are new and consequently unmet problems in the economic world today; that the social consciousness is awakening to the fact that there is a common wealth represented by the great resources of nature, such as air, water, coal, iron, etc., etc., which must be administered for the benefit of the whole community, if not by the whole community, and that the organization of capital and its logical sequence—the organization of labor, are steps toward the mutual good understanding, identity of interests and sharing of profits that is the goal of all true democracy, we are,

Very respectfully yours,

(Signed.) JENKIN LLOYD JONES, Minister.

By request of the congregation assembled for worship in All Souls Church, Chicago, at 11 a. m., October 12, 1902.

THE PULPIT.

Doing as We Please With Our Own.

A SERMON PREACHED BY REV. R. F. JOHONNOT IN UNITY CHURCH, OAK PARK, SEPT. 21, 1902.

TEXTS: "Is it not lawful for me to what I will with mine own?" Mt. xx:15. "Ye are not your own; ye are bought with a price." I. Cor. vi:19. "The earth is the Lord's and the fulness thereof, the world and they that dwell therein." Psa. xxiv:1.

No idea is more common than that each man is his own master; his *life* is his own to do with as he pleases; the *property* he owns is his to use and control as he pleases; the *wealth* he possesses is his to use and spend entirely as his own wishes may dictate. Nothing is farther from the thought of most men, especially in this country, than that any other has a right to say how one shall live or what he shall do with those things he calls his own. All such outside control we are apt to resent as illegal, unjustifiable and impertinent. The young man beginning life thinks he may live as he chooses without regard to the wishes of others. The inheritor of property thinks he may squander it at will; what he does with it is no rightful concern of others. The owner of a business holds that he alone may determine how it shall be run and resents all limitation put upon it by his workmen or others as unwarranted. He is apt to think it his God-given right to manage it wholly as he sees fit.

Common as this idea is, and as natural as it is for us to resent all outside interference in our lives and business as an unwarranted infringement of our alienable rights, this conception of life and of our rights is superficial, unwarranted in fact or in law, and grounded neither upon justice nor public policy. It is a position unrecognized either by our laws or customs; it can not be successfully defended legally nor morally.

The modern notion of individual liberty has carried along with it a false thought of one's dominion over himself and has often been imperfectly understood. One has a right to life, liberty and the fruit of his toil, but only in a limited degree. The sooner we recognize that we are not wholly masters of ourselves, but are subject to an authority which limits our rights, the better for us and for society. This is the truth, sadly needed, which this sermon is intended to enforce and illustrate.

At first sight nothing seems more sure than a man's right to his life. Our great Declaration of Independence starts with the statement that man has an inalienable right to his life and asserts this to be a self-evident truth, needing no argument. Yet this nation is founded upon the *deeper* truth that every man holds his life subject to his country's call. We must give it in her defense when needed. One cannot escape this duty by the plea that his life is his own. This authority of the nation over our lives is necessary to its existence; it is fundamental in all forms of government. No nation can exist without it. This control of the individual by the nation extends undoubtedly to his property, which may also be taken and even confiscated at the nation's need. When the national life is threatened no man can say I will do as I please with mine own; on the contrary the nation does as it pleases with him and his property. I do not forget that all civilized nations make a rule of paying for private property taken in war, but this arises out of a sense of justice and an attempt to equalize public burdens and not at all because the nation is fundamentally obliged to make reparation.

Again within this limitation, nothing seems better recognized than the right of private property, the right to possess, use and enjoy what one has created by his thought and toil. Some few wild-eyed visionaries of modern days deny this right, but we need not stop to

consider them nor their theories. The right of private property rests upon sound basis. Yet, excluding the superior right of the nation to take private property already recognized, we hold our possessions subject to limitations.

First, we may not use our own wantonly to destroy the lives of others or to injure their health or to destroy their property or to infringe upon their rights. One may not make a *nuisance* of his property. Try to establish a slaughter house or a rendering factory on any of the principal streets of town or village and you will find out you cannot do as you choose with your own property. On all sides we find society limiting our private rights. You may not erect a wooden building in the heart of Chicago or build above a certain number of stories. You may not drive your carriage on the sidewalk nor run your automobile above a certain rate of speed. You cannot beat your dog or horse to death on the plea that he is your own. Numberless are such limitations of the right of private property. The welfare of society always takes precedence over the rights of the individual.

Second, there are other laws than those of society which limit our rights and determine our conduct. Men readily admit in the abstract that they may not violate the rights of their fellows, however much they may overstep this rule in conduct; but within this limitation they hold that they may do as they please with their own. Our money is our own to use as we please and our lives are our affair alone. This is the common notion. But how got you this wealth and property and how got you your lives? Must we not consider this question? Are not our lives of *God* and has He not a claim upon us then? Has not He created us and can we escape the obligation of His laws? By what right can a man give himself up to dissipation and debauchery or a woman to folly and idleness? Are we not all servants of the Most High set here to do His will and to work with Him for His aims, to help build His kingdom? Can any man or woman escape from that solemn obligation? How superficial the thought that a man's life is his own to be used as he alone may please. We belong unto God, unto right and truth and love, and we are bound to work for them. Whether we live, we should live unto God and whether we die we should die unto God for living and dying we are His. What a revolution it would work in human life and society if men held to that faith and acted upon it! Would it not soon transform this world of ours into the very kingdom of God and make Paradise real? I know of no truth which needs more to be preached and accepted. Mould your life upon it man of business; make it the guiding principle of your career, young man. Go forth, not to work for yourself or to do your own will, but as servants of God, to obey his commands and to do His will. Remember that this is but your reasonable service.

As related to God, one's property stands on the same plane as his life. We say this bread is ours because we have earned it; this silver and gold are ours because we have given fair exchange of our life and labor for them. Shall we not do with them as we please? But ask yourself how have you been able to earn these possessions? Whence got you your strength and talents which you have given in exchange for them? Men glory in being self-made. But as Ruskin reminds us the sagacity and shrewdness and long-headedness with which success is achieved are *gifts* to men. They are using the capital God has given or loaned them; their wit and ingenuity is not of their own creation. So the materials upon which they have worked and out of which they have created their wealth are God-given. Man finds the world prepared for him. It stands ready with its timber and minerals, its water power and fertility. None of these things man creates; they are natural opportunities which with his talents, also God-given, he uses. Does man *owe* nothing for these things, think you? Can he claim sole ownership in what he produces? Are not God and Nature silent partners with him in all production and does he not hold all he has subject to a return unto God? When a man seriously asks himself what he owns of himself or of his so-called property, he must confess that it is but in part his own; he holds but a limited title. His life and talents are given him of God; the materials out of which his property arises are the gift of God. All that he can claim for himself, at the most, is that he has property, used his life and talents and the material given him to mould them to his uses and has not squandered his inheritance. If a man's life and property are not his own wholly but belong in a large degree to God, he has no right to use them wholly for himself, but must use them for the service of God. When we ask how we can serve God we find it is only by serving our fellows. To this end one is bound in some measure to devote himself and his means. As Phillips Brooks says: "His life belongs in some degree to his race and what God gives him He gives him not for himself, but for mankind." What a man has of talent or wealth he must regard not as his own, but as a solemn trust to be used and administered for the benefit of society. Of this principle let me make three specific applications.

First, to the use of wealth.

In this age and in this country fortunes are being amassed hitherto undreamed of in amount. The wealth of a Croesus is eclipsed by that of many an American. The use of this wealth and the disposal of these vast estates is becoming a serious public question. It cannot be maintained that such fortunes are amassed unaided by the men who possess them. To a greater extent than we are apt to think they are the creation of society as a whole under its present complete organization. It is the all-of-us working together that makes such vast accumulations of wealth possible. The captains of industry do but organize and direct the forces under them. This is not only praiseworthy and in itself a benefit to all but they are also entitled to a large share of the increased wealth produced. But when they have got this wealth, they must use it wisely and for the benefit of society. It must ever remain a trust in their hands. Mr. Carnegie, one of the foremost examples of the modern colossus of wealth, holds that, when the gospel of wealth is better understood and the obligations of rich men to society, it will be held a sin to die rich. It is refreshing to hear such sentiments advocated by a member of this class. The establishment of an immensely wealthy class through hereditary riches is a feature of modern American society full of ominous import. Society may yet find it necessary to check the growth of this hereditary wealth. The right to do so is clearly established. The conception that a man may devise his entire property at death as he chooses is not an inalienable right; indeed it is a quite modern conception in English law. The passage of wealth from the dead to the living is always subject to legal control. Recent laws taxing inheritances are but the assumption of a power always residing in society. Freedom to devise property is undoubtedly on the whole a great and desirable gain in personal liberty, but it is a right to be carefully guarded and will be permitted only so long and so far as it is beneficial to society. The trend of legislation is undoubtedly toward diverting a larger and larger share of inherited wealth to public uses. This is legitimate. But what is even much more desirable is that a sentiment shall grow up among men of wealth which will cause them to regard their riches as held in trust for society, to be administered by them while living, rather than to be passed over at death to their legal heirs. Nothing will cause men to regard with equanimity the accumulation of vast riches in the hands of one man except the growth of this sentiment, nor better check the growth

of the vicious socialistic and communistic views of property now common.

2. The second application relates to the management of business. There is an increasing restiveness among employers of labor regarding the restrictions placed upon them by labor unions and by society. There is great indignation against what seems unwarrantable interference with the conduct of business. Men regard it as outrageous that they cannot manage their business to suit themselves, pay what wages they wish, work what hours they desire, discharge what men they choose. "Is not this my business which I have built up by my work and foresight," they say, "and shall I not do with it as I will?"

Undoubtedly there is much of unwarrantable interference today in business by labor organizations. No doubt they often hamper business and injure themselves as well as their employer. They may often impose such demands as to make business impossible under them. One can but sympathize with the indignation of employers in many cases, regarding such intemperance. But laying aside these injustices and looking at the principle involved, business men must come to recognize the great fact that no man can set up the right to run his business merely to suit himself. In no sense is it his own business which he alone has created. A business enterprise today is the product of countless industrial forces. The business man falls heirs to the experience and invention of all the ages. He utilizes the strength and brain of other men and is dependent upon them. He can do nothing of himself alone. As a captain of industry he is simply one wheel, though it may be the main one, in the great industrial machine by which his product is created and his business made possible. For a larger recognition of this fact on the part of employers of labor I plead.

We shall never have a peaceful and successful system of industry until the principle is recognized that every man in an establishment, from the owner and manager to the errand boy or bobbin girl is an integral part of the system. The principle must be adopted that the business belongs not to the capitalist alone, but in some degree to all who contribute to production. Final authority must be centered in some head; but the only permanent solution of the labor problem, the only way to put an end to the vexatious conflicts which make business today almost impossible and a weariness to flesh and spirit on the part of managers and capitalists is by a system of co-operation, by the recognition that the business in some measure belongs to the workmen and they shall have some part in determining its control. What great difficulties this scheme presents, I know full well; yet not until the idea is abandoned that a man's business belongs to him alone and all helpers are but hired workers shall we find a peaceful and permanent industrial system.

3. The last application of this principle which I will make is to the ownership of natural resources. The situation in the anthracite coal regions is a case in point and to it I confine myself. Within a comparatively small area is situated all the anthracite coal in the United States. Upon this product great industries and the comfort and health of the whole people are largely dependent. It is for the most part owned and controlled by a few railroad companies. Practically they control the mining and distribution of this mineral. For more than four months little coal has been mined, owing to a strike of the miners in these regions. Winter is coming on and the situation is become serious for the whole people. Great industries have been paralyzed by lack of this coal. Great loss and suffering is being entailed upon hundreds of thousands of innocent parties and still greater loss and suffering will surely follow. Now into the right and wrong of the conflict as between the parties to it I do not enter. For our purpose we need only consider that the miners have from the first asked for arbitration and the operators and owners have steadily refused to arbitrate. A consequent dead-lock has ensued and no coal is mined. The operators take the position that this is a private quarrel to be settled among themselves. They treat these coal deposits as so much private property, with which they can do as they choose. As Mr. Fowler, president of one of the companies, expresses it: "We will brook no outside interference of whatever nature, political, humanitarian or of any other origin. When the men go back it will be at the wages and on the conditions obtaining last spring." This may be accepted as the operators' position. They will not arbitrate neither will they mine coal with new men. They hold the mines as their own; no one else may undertake to mine the coal and the people of America, to whom this coal in the last analysis belongs, must suffer till one side or the other to the quarrel gives in.

Such a position is indefensible in justice or in law and will not long be tolerated by the people. The coal companies must either settle their difficulties with their old workmen and put them back at work or go to work with new men. Unless they do, their charters should be revoked and possession turned over to somebody who will mine coal. This may seem like anarchistic talk, but it is founded on justice. It is defensible under the terms of the charters of these companies; but also on broader ground; for no set of men can rightfully lay claim to such private ownership of these mines as will enable them to play the dog-in-the-manger policy of neither mining nor permitting anyone else to do so.

The fact is that this doctrine of the private ownership of land is a comparatively modern one. Primitively all land was held in common for the benefit of the tribe or clan. Later it was in part divided into lots which were apportioned yearly among the people, but the title was in the tribe or community. The feudal system changed all this; but under it the title to the land of the nation vested in the sovereign and every occupant held under him a fee or fief, as it was called, for which some service was rendered. The occupant had the use of the land, but did not and could not own it. The king held all. Out of this grew our modern system of private ownership. It came about by occupancy, by possession, by remission of service, and also because such a system of private ownership secured the best results in the way of tillage and improvement. Our boasted title to land, as all lawyers know, rests on no other ground than that of public expediency as having been found the best way to improve the land and make it serviceable to society. It does not rest upon any natural right. It will be maintained so long as private owners improve their property and use it for the public benefit. When they cease to do so in any large degree, the people will rightfully divest them of ownership. Pre-eminently will this be just and true as regards mineral deposits like coal. The owners of these beds did not create this coal; they have simply got possession under our system of laws. They are entitled to a fair profit for working these mines; but they must work them or part with their ownership and control. This is drastic, but just.

These ideas may seem new and radical to many; but they are based upon historical fact and on justice. The day is hastening when they will be well accepted. The owners of these coal mines may not say: "This is my property and I will do with it as I please." They hold it justly only so long as they use it for the benefit of the people. Such conflicts as this coal strike, such assumptions of absolute ownership on the part of the property holders, will surely hasten the day of some sort of governmental control over such industries and the recognition that ultimately the title to all real property rests in the people of the nation.

In all ages and countries children are subject to the

control of parents; they are not masters of themselves. So soon as the child comes to maturity, though freed from parental authority, he is still as a member of society, subject to its laws and control. This is the necessary consequence of men's living together in society. A Robinson Crusoe may make his own laws of living; but when men live in social relations the rights of each are limited and regulated by the rights of others. The moment men live together in a society the necessity for some sort of government arises. Government means the creation of a body of laws by which the rights of each are limited and one's conduct to some degree regulated. The member of a community governed by law is in no sense an absolutely free man. He cannot do wholly as he pleases. His conduct and the use of his property is limited by the welfare of society. Besides the authority of human laws which hedge men in, man is also subject to the law of God. Man is a creature of God; he holds his life of Him so that not even a Robinson Crusoe is absolutely free. So far as he knows the will of God he must obey it.

Neither over land, property, nor business does one hold such absolute title that he may do with it wholly as he will. This principle must govern all our conduct and our legislation. The growing complexity of modern life, and industry, the increasing interdependence of each with all and of all with each, puts a necessary check on the doctrine of individuality. No one can say of his business or his property: "This is great Babylon which I have builded by the might of my power for my royal dwelling place." We may not do with our own simply what is pleasing to us. Duty to God and our fellows limits our rights. This limitation we must accept cheerfully not as an infringement on our natural liberty, but as a natural order of which we are living parts. We are free; but free only to be the servants of God and of one another. The doctrine of rights must give way to the doctrine of duty. The law of service must take pre-eminence over the law of liberty.

Jacob and Esau in the Coal Business.

"We are protecting the right of free contract."—*Coal Operators.*

"If a class of men can be found to accept 10 cents a day for coal mining labor they have an inalienable right to sell their labor at this price and any man or men who prevent them are outlaws in society."—*Harry Lorenzo Teetzel.*

Wauwatosa, Wis.—In *Record-Herald*, Oct. 8, 1902: "The strike is bringing near the inevitable solution. This is the control or practical ownership of the mines by the state of Pennsylvania or ultimately by the nation."—*Edward Everett Hale.*

When Esau came in from the hunt faint and spent,
And cried, "Give me food or I die,"
His smooth brother, on selfish advantage intent,
Said, "Your birthright for pottage I'll buy."

"Free contract" between a poor, starving man
And a man with abundance in store,
Is a hollow pretense and a merciless plan,
That the man who has much may get more.

O, why should the man with his hundreds a day
Think one dollar enough for his brother,
When the law of the Master, whom all should obey,
Is, Children of God, love each other?

We may hire men at ten cents a day if we can,
Some say is the law of the land;
But it should be the law that each man is a man,
And that no one is only a "hand."

It should be the law that every man's share
Is all that his labor is worth,
And that all that God made is as free as the air
To each honest toiler on earth.

Evanston, Ill. CHARLES WILLIAM PEARSON.

The Power in Approval—the Forming of "A Living Spirit."

SERMON PREACHED IN THE BATTELL CHAPEL, NEW HAVEN, CONN., BY PRESIDENT ARTHUR P. HADLEY, SEPTEMBER 28, 1902.

"He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward."

There are two distinct ways in which we can set out to do good; one direct, and the other indirect. We may do good directly by our right actions and clear thoughts. We may do good indirectly by our approval of such actions and thoughts in others. The direct doing of good has been inculcated by every good religion. The Confucian, the Pharisee, and the Stoic, have all set before them a high standard of individual righteousness. It has been reserved for Christ and the Christian church to lay proper stress on the indirect good which a man can accomplish, not by his deeds as an individual, but by the spirit in which he meets the fellow members of the community about him.

I do not know that we should go to the length of saying that this is the most important part of the good which we can do in this life, but I am quite certain that it is the part which most needs emphasis at the present day. It is the part of a man's work and influence which he is least likely to rate at its full value. The direct results of his thinking and action he is prone to overestimate, and as he looks back upon them in years past he is often disappointed to find that they have amounted to so little. But the indirect effect which his approval has had upon other men is something which he fails to appreciate at the time; something which afterwards comes home to him with startling force when some incident shows him how acts of sympathy or friendship which he has perhaps wholly forgotten helped to give direction and purpose to the lives of others, or how his thoughtless acquiescence in practices and standard which he in his heart knew to be wrong has helped to fix upon others habits which a life's hard experience has been unable to eradicate.

The importance of public approval as a moral force is seen in every form of society and in every stage of the world's history. The lines of achievement which win this approval bring out the best talent of those who pursue them. In communities which regard military glory as the highest distinction, great soldiers are developed. In communities which value oratory and like to listen to oratory, the gift of persuasive speech is stimulated in the highest degree. In communities which deem money-making the best measure of a man's success and efficiency, business talent is stimulated to the utmost, and some other talents equally valuable to the race are correspondigly neglected. For the accomplishment of our friends' best work our sympathy and enthusiasm are an essential basis. The hero is apt to leave his mission imperfectly fulfilled unless he can find a response to his heroic deeds in the hearts of his followers. The audience has as much to do with the success of the play as the actor; and in order to have good plays the audience must have a healthy preference for what is sound rather than for what is diseased. It was the large body of intelligent theater-goers in the Athens of Sophocles or the London of Shakespeare which brought out among so many men and in such ample measure those qualities of dramatic construction and movement which the authors who addressed a less responsive public in vain tried to imitate.

What is true of the world at large is conspicuously true of a place like Yale, where the spirit of community life and common interest has been most strongly marked. It has been well said that a university is not

a school, but an atmosphere. The influences which will affect you most during the years of your life here are not to be found in the particular books that you study, nor even the particular men whom you meet. They are the result of the general spirit of the place, which you breathe in just as insensibly as you breathe the air about you, but which may make you intellectually and morally strong or intellectually and morally weak, according as this atmosphere carries ozone or miasma. And this atmosphere is for the most part what you yourselves make it. For, though college traditions have a weight which you recognize, and though the body of the alumni of the college throughout the country exercises a guiding and restraining force upon the judgments of the undergraduate, the fact remains that the primary responsibility for college sentiment rests with the students. If your standards are helpful, your ambitions high, your recognition keen for what is good in intellect and morals and religion, then will the atmosphere be a sound and a Christian one. Upon each of you rests the responsibility for taking his share in this work of moral elevation and stimulus. And you may feel sure that nothing which you can do, now or hereafter, is likely to have a more lasting influence upon your own character and that of your fellow men.

If I were allowed to give but one set of suggestions for our life and work here, I think I should say this: Let us keep our eyes always open for what is noble and for what is inspiring. When we see any man who is doing good work in either of these ways, let us give him approval and sympathy and encouragement. We may find it hard to do right ourselves; but let us not therefore withhold our tribute of appreciation from those who have succeeded in their efforts. Nay, let us be all the more unreserved in our approval, because we know how hard a thing they have done. We may and probably shall find it impossible to be prophets ourselves, to see clearer than others have seen; but let us for that reason all the most earnestly strive to recognize the spirit of prophecy where we find it.

I am not suggesting that you should express an approval which you do not really feel. Any such conventional expression of approbation is a sham. If you say you like a thing when you do not really like it, any man will detect the false ring in your voice and manner. Any such forced approval is cant. The fact that a man's motives in proffering this approval may be good does not make it of any real service.

Nor do I urge that you should strain a point unduly in order to bring the men of character and inspiration into clubs and societies where they would not otherwise naturally belong. If your society is so constituted that it wants that kind of man and can enjoy his presence, so much the better for the society and for him. It means that that organization has a future of distinction, and that every member is helped by belonging to it. But if the club does not want this man, and takes him simply as an act of conventional righteousness—to acquire merit, as Kipling's East Indian would say—then it does relatively little good either to the man or the society, and does some positive harm by making the outward and visible symbol of recognition take the place in the public mind of the real recognition which is the only thing that a man cares for.

The prophet's reward or the righteous man's reward which is promised by the text is not the reward of the society leader, or of the general, or of the business man. It is the reward of real appreciation. What the prophet needs is hearers for his message; what the righteous man needs is men who will co-operate in his work. If the society system is dominated by men of this character, so much the better for the societies. But the social honor must of necessity come as an incident or consequence of such recognition, and not as a substitute for it. Give your approval to what is right and inspiring when you feel that approval. Thus will you provide the real help and the real crown of effort that the best men care for. Thus will you make a public sentiment which shall be independent of external signs and symbols, and give to the talents of the best men a field which is necessary for their fullest exercise.

The opportunity which is before you today is an exceptional one. The college community is still small enough so that each man's influence counts as a factor in shaping the general judgment, and yet it has become large enough to give that college judgment and college sentiment a great influence on the future of the country. You are not in danger of having the effect of your individual standards lost, as they might be lost in a city like New York or London; nor are you, on the other hand, in danger of having your sphere of influence restricted, as it might be if your life lay within the limits of an isolated village. You are in a community where thought is free enough to give the largest liberty in expressing your ideas, and yet where social standards and social ideals are strong enough to make those ideas of yours a binding force upon your fellow men.

The standard proposed by the text is a practical and constructive one, which it is not beyond human power to realize. It represents a gospel of hope rather than of discouragement; not the cold teaching of a critical philosophy, but an essentially Christian standard, which helps us to rise above our failures. Any conception of duty which falls short of this is likely to end in weariness. You are all probably beginning the year with good resolutions and with high aims; but unless your fate is very different from the common lot of your fellow men, comparatively few of these resolutions will be consistently carried out, and fewer still of these aims will find complete or unmixed realization. If you measure your success in the intellectual or moral life by what you have actually accomplished in these respects, you will be discouraged. The only man who succeeds in keeping in large measure all his good resolutions is the man of somewhat wooden temperament, who has few unforeseen impulses and few living temptations to deviate from them. If your standards are no higher than those of the scribe or the Pharisee, the Stoic or the Confucian, you will be tempted to regard him as most righteous who has broken the fewest positive laws; and if your temperament is an impulsive one, you will be tempted to rate your own possibilities unduly and discouragingly low.

But this judgment falls short of the Christian standard and the Christian way of looking at things. Not by keeping the letter of the law made for us by some one else, but by helping to form part of a living spirit and a living church, do we find the full measure of Christian activity. The cup of water given in Christ's name, the words and acts of encouragement to others, all the more valuable because they were not intended as moral lessons, represents to any man who understands the Christian standard of judgment something whose positive and permanent influence defies any attempt to measure it by rules of law. Laws may be broken in spite of our best efforts; good resolutions may serve only as monuments of our inability to keep them; but the daily deeds of helping the good because they are good, or of shrinking from bad things because they are bad, have a permanent and ever widening effect, and leave something to a man's credit which will last forever in the history of the community and the records of the book of judgment.

For these unostentatious Christian activities are what make the world a good place to live in, and they are also what count for most in making those who practice them worthy of heaven. When the Son of Man shall

come in his glory, and all the holy angels with him, men shall be adjudged righteous and counted worthy to sit on the King's right hand, not because of their conformity to rules of law or of their conscious works of philanthrophy, but because they have ministered unto the Lord when naked, and hungry, and sick, and in prison. "And when the righteous shall say, Lord, when saw we thee an hungered, and fed thee; or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? the King shall answer and say unto them, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

THE SUNDAY SCHOOL.

Second Series—A Study of Special Habits.

By W. L. SHELDON, Lecturer of the Ethical Society of St. Louis.

Special Suggestions in Using these Lessons on "The Habits."

It is to be remembered that these lessons contain merely suggestive hints or outlines. Each chapter is a skeleton which is to be used or adapted according to circumstances. The teacher must put on the flesh and blood by his personality, by the way he puts the questions, the interest he personally shows, and the insight he displays into the minds of his pupils. If the method is a new one to the person using it, naturally it will work a little awkwardly at first. One cannot teach ethics as one would teach arithmetic.

The material introduced is of a varied character, with the expectation that the teacher will select from it at his judgment and discretion. The scheme is intended for use in the grammar school, the home or the Sunday School, and hence must be modified accordingly. It would be a mistake to employ quite the same method under such diverse conditions. In this department of instruction, we must try many experiments and adjust our system to the grade or character of the pupils, the home or the school where we are teaching. The material can be the same, but not the form of its application. Lessons in ethics cannot be worked out along the same fixed lines that would be suitable in other departments of study.

These outlines are intended rather for the use of teachers than for pupils. We are not introducing a catechism for the young. Such a method would be a failure in ethics, because it would be too dogmatic. The teacher is asked to read over these notes or outlines carefully and thoughtfully, choose what may seem most appropriate under the circumstances, then to lay the book aside and proceed according to his own experience. It must be a conversation which is carried on with the pupils, and not a dogmatic assertion of facts or principles on the part of the adult.

It will be noticed that these lessons on "The Habits" are without any special order or connection one with another. We are making the grand introduction into the problems of ethics for the child-mind by these talks, and in this apparently haphazard way, we are undertaking to teach them just as life teaches them—by experience. It will not be necessary, therefore, to adhere to any special order in the arrangement of the chapters. The main point here must be to have variety.. If we have been talking for two or three sessions about bad habits, then we may change over to a study of one of the good habits.

There are several classes of material at command. The teacher will soon recognize the method and adapt himself to it by adapting it to himself. Most important of all, of course, will be the "Dialogue," which forms the central portion of each chapter. It will be seen that this is carried on in the form of an imaginary conversation between the teacher and the pupil. We do not assume, for an instant, that the answers to the questions will come out quite as they are given here. It is simply a method which is presented for the use of the teacher. It should be examined in each case, and then put aside. The author is simply endeavoring by such means to foster a system of instruction, by which the adult shall seem always to be drawing on the experience of the pupils themselves. This, of course, is possible only to a limited degree; but the method can be steadily pursued all the same. The author, therefore, has deemed it advisable to preserve this form of an imaginary dialogue throughout the entire course of lessons. It may prove somewhat monotonous to the parent or teacher. Those who have had a thorough normal school training will, perhaps, feel that the chapters might often be condensed into a few lines in the form of suggestive hints. But in such a new department of instruction, it would seem better to err on the safe side. There are others who would prefer to have the lessons worked out in this form, at least until they have mastered the system. It is lesson-material we are here presenting, and not a scheme of ethics. We are not merely describing a method, but endeavoring to bring together such a variety of material, that parents or teachers, whether or not they have had special training, may be able to employ it in the home or the school.

The teacher is not, for an instant, to be tied down to the order in which the points are introduced. No two persons would carry on such a dialogue in the same form. He may begin with the final thought, if he chooses, and work backward. The one essential is, however, that he should have a thorough perspective of the whole lesson, and know just what chief thought he wishes to bring out, so that as far as possible, this shall form the core of his discussion for the day. It should always be in his mind, although the pupils may not be aware of it.

At the end of the "Dialogue" will usually be found a list of "The Points of the Lesson." These are intended rather as helps to the teacher, although they might at discretion be used at times for a summary to the pupils at the close of the discussion. They do not, by any means, cover all the thoughts worked out in "The Dialogue." They are rather as a suggestion for persons of less experience in educational work, giving in this way some hints as to the thoughts which are to be emphasized. A good teacher will, of course, work out his own scheme, and make such a list for himself, with the additional points which will surely occur to him after reading over the "Dialogue."

It will be seen at once that the discussions may cover only a very small portion of what might be brought out concerning each one of these habits. Each chapter could easily be elaborated into a volume. At times the "Dialogue" is only a feeble introduction to a field which could be extended indefinitely by the teacher. He may, therefore, prefer to continue for several sessions dealing with some one of these habits; or, on the other hand, the points of view which occur to him may seem of much more significance than those which are worked out here in the "Dialogue." If, however, the sessions of the class are held only once a week, it were better to have a new form of the subject for the pupils each time, even if the topic continues practically the same in the mind of the teacher. We must be on the lookout all the while not to tire the young people by holding on too long to one theme.

At the beginning of each chapter will be found a collection of "Proverbs or Verses." These are massed together at this point merely for the sake of convenience. They form one other class of material to be

used in a great variety of ways, at the discretion of the teacher. In the "Dialogue" we have occasionally introduced one of these, merely as illustrating one method by which they can be made available. At one time the teacher might begin by reading aloud the whole collection at once to the pupils, then asking the young people to guess from this what is going to be the subject for discussion. Another method would be to have these selections written out on slips of paper and distributed in the class, letting each member read one of them aloud and asking him to explain it. Or, again, this special material could be reserved until the end of the discussion, and then read over aloud as a climax, without comment, to close the session with. More usually, however, they will serve the purpose of bringing out special points in the lesson, where the teacher can take one of them and apply it in the form of a discussion. It will be readily seen how the leader of the class can help himself out continually in this way whenever he finds difficulty over the abstractions of the "Dialogue." A whole session could be given over, for instance, merely to talking about such Proverbs and what they mean. The list can easily be enlarged. Some of them might well be committed to memory.

There is usually attached to each chapter a short poem, which is intended to add a little sentiment to the lesson. This, too, could be introduced by the teacher in a variety of ways, as with the collection of "Proverbs." It might form the subject for discussion in the course of the "Dialogue," or be read aloud by one of the members of the class at the beginning or the end of the session. On the whole it would be better, however, if this poem were used mainly for recitation purposes, within the class or before the entire school; but it should be recited by individuals singly, and never in concert. Even if the literary merit of these selections is not always of the highest, it may be still worth while to fix certain points in the memory by means of such rhymes.

In connection with certain of the discussions will be found also a list of "Duties." Where these are introduced, they should be treated as of the greatest importance. It is intended that they should be written out or printed on slips of paper and committed to memory by each of the pupils. This should be treated as the most serious part of the lesson. A certain element of solemnity should be attached to the word "Duty." It should be used only on special occasions, and then with reverence.

It is vitally essential, especially in connection with the discussions on "The Habits," that the teacher should make an extensive collection of short stories or anecdotes. We have introduced material of this kind only to a limited extent, partly for the reason that it would require too much space, and also because of the fact that personal preferences may vary in this direction. But without this it would rarely be possible to carry on such a discussion with success. The mind of the young child is, of course, concrete. We must accept this fact, and deal accordingly. At times the lesson could be opened by means of a story or anecdote, or on the other hand, a special point may be clinched by this means. Where these lessons are used, there should be a gradual accumulation of such material from which the teacher may select, so that he can have variety.

But on the other hand, the teacher is especially warned to exercise caution in the way this illustrative material is used. It may, on the one hand, help the discussion to success, or on the other hand, it may practically overthrow the entire effect desired. If one is not on the lookout, the whole session may be consumed in telling stories or anecdotes. The temptation in this direction will be great, because it will be found much easier by this means to hold the interest of the members of the class. It is the point of the story and not the story itself we are to consider, in a scheme of ethical instruction. We are to remember that our readings, our facts, our anecdotes or stories are mainly brought in for the purpose of working a certain impression on the mind or heart. After this purpose has been accomplished, the illustrative material can be lost sight of.

At the close of each chapter will usually be found a paragraph with "Further Suggestions to the Teacher." These are simply additional hints showing at times how the discussion might be carried on further, or mentioning points that have not been already introduced. By this means also, the author has occasionally specified anecdotes or biographies which would be of service in connection with the subject of the chapter. Hence these closing suggestions may be of considerable importance, and should be read with some care. At the same time, it is to be assumed that every good teacher will be expanding these "further suggestions" and working out a whole new chapter for himself in addition to the one presented in these outlines.

It is to be understood that in using these lessons a great deal depends on the age of the pupils. They might be of service for young people all the way from nine to sixteen years. But in each case, it will be necessary to adapt them by expanding or omitting, rewording or illustrating, according to the experience or home surroundings of the pupils. So far as these notes are concerned, the author has had in view young people of about ten years of age. The same point also applies with regard to the personal characteristics, circumstances or temperament of the young people constituting the members of a class. We should pursue one method for pupils who are thoughtful and serious, and a radically contrary method according as they may have had little home training, and are accustomed chiefly to the life of the streets.

If we are working with a class of young people who have had little home education, then we should adjust our discussions so as to make only a few points, and to bear down on these with heavy underscoring. Fine shadings or careful distinctions in ethics are only serviceable where we are dealing with thoughtful young people. If these are introduced to the other type, they may work the very opposite effect from what we intend or desire. It is useless and perhaps worse, to undertake to make points which the young people, owing to the circumstances of their life, will never apply, and perhaps cannot even appreciate. For a certain class of pupils, therefore, we should aim to bring out the teachings in very bold outlines, and with very decisive applications. On the whole, the notes in the lessons here have been worked out more especially for a thoughtful, serious class of young people; but they can readily be varied and adapted to any conditions if the teacher will use proper discretion.

It is to be borne in mind that a great deal must depend at the start in having the class members interested in the discussions. For this reason, the success of the teacher will often be determined according to the way he opens the lesson, or to the points he undertakes to develop first. It is very much like playing at a game, where one has the first move, the whole result may depend on the opening play. How to introduce the discussion, therefore, will be an important problem to any teacher who is dealing with the subject of ethics or religion. It will vary according to his knolwedge of the members of the class, what they are thinking about, in what way their minds are called most quickly into activity, or what leads them soonest into conversation or discussion. The main point here is to study variety.

It is very important that in such a course of instruc-

tion the teacher should always have a small blackboard at hand. Where there is a leading point which can be put down in a few words, these words should be written out to stand before the eyes of the pupils. It is a valuable method of emphasis. The class members themselves could do the writing. Furthermore, it is often of significance to give young people single catch words or phrases, which may act like pegs on which the discussion may hang, and so help to fix the thought in their minds for the future.

The teacher is warned, if possible, not to take these notes as a text book into the class with him. The pupils should not have the feeling that what is being given has come out of a book, or is material which has been worked out by rote. The class members should enter into the discussion as a conversation. The points should come up as of themselves, suggested by the talk going on. All the while the teacher should be aiming to draw what he has to impress upon the children, from their observations or experience. The most that he should have with him would be a few notes for his own guidance, on a single slip of paper, and it were better if even this were left behind.

It is to be kept carefully in mind by the parent or the teacher that in ethical or religious instruction the method or purpose is different from what it would be in teaching reading, writing or arithmetic. Our aim is rather to influence the moods and temperament, the feelings or character of the young people, and not to give them instruction in facts. We have not failed in our purpose if they forget much of what has been told to them, provided we have left a certain impression on their minds. We desire to give a certain direction to their sentiments rather than to instil a series of abstract principles. In this line of work, memory is not nearly as important as it might be in other departments of instruction. The pupils may forget the points we have made, and yet retain a certain impression from it all has an influence lasting to the end of their lives. The ultimate effect, for the most part, can only show itself in future years; it may not be visible or obvious to the teacher at the time.

It will be apparent that in this whole scheme of instruction, we have sought to be strictly undenominational on the religious side. It has been the effort of the author to arrange the discussions so that they could be used in a grammar school, where doctrinal teachings are excluded, or in the Sunday School where they would be introduced as a matter of course. The plan has been to arrange the material so that the points of religious doctrine could simply be added on wherever desired, or omitted, according to the system or method of the school where this course of instruction might be employed.

The teacher who is giving lessons strictly in ethics, however, should be cautious about being too dogmatic. If we argue with the members of the class too far, where they disagree with us, we may only lead them to be all the more positive in their opinions. It would almost seem as if in ethics or religion, young people like to be contrary. We may often allow them to oppose us on minor points, with the hope of fixing rigidly on their minds the one or two leading principles, which strike us as of the most importance. Our method is not to be that of casuistry; we are not to let the young people feel that we are scheming to convince them in spite of themselves. We are simply trying, as far as possible, to have them see with their own eyes the truths of the lessons in ethics, which have been found out from thousands of years of experience on the part of the human race. At the same time there are occasions when the adult should be very positive with regard to his own convictions, even where the class members will not agree with him. This especially applies on points where the young people could not have had sufficient experience to form a judgment of their own. But even here the most that we may be able to do would be to say earnestly and solemnly, "I think in this way," and there let the matter rest.

There is a further danger to be considered in the fact that young people by this method of discussion may be encouraged to watch and judge other people rather than themselves. It is a point that must certainly always be kept in mind by the teacher. At the same time we may not overlook the fact that this is the usual method by which conscience develops. The first judgments are liable to be with regard to others. The art of the teacher must be to recognize this fact, and then after the young people pass judgment on others, to encourage them to turn their eyes inward and to measure themselves by the same ideal standards.

In a practical way, the teacher is advised to be cautious when using this method of ethical instruction lest he employ certain words too much and make them tiresome to the young people. There are terms which should be introduced only seldom so that they may have an exceptional significance on the minds of the young. On the other hand the adult may simply irritate the mind of the pupil by a repeated use of the same term. This would especially apply in the series of lessons before us, to the word "Habit." The teacher will, therefore, be driven to find substitutes for it, although he must use it a great deal in all the discussions.

It may seem to many persons, in this special series of lessons, as if we had been somewhat limited in our choice of subjects. No two persons would probably choose the same list of habits for treatment. But it is to be remembered that these lessons form only an introduction. We assume that any teacher who has undertaken to follow out the method oulined in these chapters, and made a success of it, would easily be able to go on and work out future dialogues for himself, to any extent he might desire. But also, we must not overlook the fact that there is ahead of us, after this first subject of "The Habits" has been dealt with, other important realms we may like to enter—the Home and the Family, Citizenship and the Duties of a Citizen, One's self and the Duties pertaining to One's self, Man and His Relations to Mankind. Ethical instruction is not for children only, but for young and old alike. It covers the whole range of experience from birth to death.

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THE FIELD.

"The World is my Country; to do good is my Religion."

Justice.

I dream of justice that the ages bring,
The sweet correction centuries know;
I hear the poets' tales of sorrow sing,
And think e'en wrong at last doth beauty show!

Despising death and shame and pain and loss,
We see thereby how men may do and dare,
And in the end the crown of blessing wear,
Although 'twas won in carrying a cross!

'Tis something thus to know of human might,
And learn of spirit force surpassing all;
In us is kingdom of insistent right,
And nature makes to man heroic call.

'Tis ours to heed encouragement of time,
Nor any task as light or trivial deem;
Then prose becomes the poet's noble rhyme,
seem. WILLIAM BRUNTON.
And our rough world more like heaven doth

The Congress of Religion Directors' Meeting.

A regular meeting of the Board of Directors of the Congress of Religion was held at the Palmer House on Monday, October 13, at 2 p. m., at which these were present: The president, H. W. Thomas, R. A. White, Joseph Stolz, Granville R. Pike, Dr. Paul Carus, and the secretary.

The treasurer's exhibit since June 1, offered in outline and printed in full below, is as follows:

THE CONGRESS OF RELIGION—FINANCIAL EXHIBIT,
June 1, 1902, to October 14, 1902.

RECEIPTS.

Balance on hand, June 1, 1902		$ 57.83
Special Subscriptions—		
John C. Haynes, Boston, Mass	$100.00	
"Illinois Granger"	100.00	
First Unitarian Congregational Church, Hartford, Conn.	75.00	
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Rev. S. Hecht, D. D., Los Angeles, Cal	1.00	$310.00
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DISBURSEMENTS.

Printing Buffalo Report (Last payment)	146.13	
Clerk's Salary from January 1 to June 30	400.00	
Postage	15.64	
Printing and stationery	5.55	
Balance on hand	40.98	
Total		$608.30
Arrearages on Clerk's Salary for July, August, September	200.00	

The secretary further reported invitations to hold local congresses at Louisville, Ky., Birmingham, Ala., and Oak Park, Ill., and a national meeting at the Leland Stanford University, California.

The president spoke of the desirability of more local meetings in and near the Chicago center, after which R. A. White moved that a series of Sunday evening meetings be held in six or more churches in Chicago and vicinity. The motion was unanimously carried. The first meeting was fixed for November 9 at the Stewart Avenue Universalist Church. The secretary was instructed to complete the arrangements for other meetings at All Souls Church, Unity Church, Oak Park, Isaiah Temple and such other churches as may be willing to welcome the congress.

It was moved and carried that the secretary be instructed to perfect the arrangement for a congress on the Pacific coast and to arrange, if possible, for a meeting of the directors to confer with the Rev. Heber Newton as he passes through Chicago on the way to his new field of labor at the Leland Stanford University.

After some preliminary discussion of the annual joint Thanksgiving service the meeting adjourned subject to the call of the secretary.

JENKIN LLOYD JONES, Secretary.

DHARMAPALA IN AMERICA.

The Anágarika H. Dharmapala, delegated representative of Buddhist Asia to the World's Parliament of Religions, held at Chicago in 1893, is again in America on his third trip around

the world. He is open for engagements to speak on the following subjects:

1. The Religions of Japan, Ceylon, Burma, China and India.
2. The Causes of India's Degenerate Condition.
3. The Lives of Buddha and Christ Compared.
4. Differences Between Buddhism and Brahmanism.
5. Differences Between Buddhism and Christianity.
6. Differences Between Buddhism and Mohammedanism.
7. Differences Between Buddhism and Theosophy.
8. Buddhism and Mahatmas.
9. Buddhism and Western Science.
10. The Liquor and Opium Traffic in India, Ceylon, China and Burma, by the British Government.
11. The Life of Asoka, the Greatest of Emperors.
12. Bhavana Yoga According to Buddhism.

Several of these lectures will be illustrated by stereopticon views and graphophone.

The Anagarika will not receive compensation for his lectures, but contributions will be accepted by the American Maha-Bodhi Society, to be used for the relief of the starving and neglected children of India, by giving them education and teaching them industries.

All communications should be addressed to the corresponding secretary of the society. Respectfully yours,

J. H. GRAIRO.

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WISCONSIN UNITARIAN CONFERENCE.

The twenty-sixth annual session of the Wisconsin conference of Unitarian churches was held at Kenosha October 7 and 8. At the first session Rev. Florence Buck said some graceful words of welcome. Rev. Charles E. St. John, of Boston, preached the sermon. Wednesday morning was occupied with discussions on "How to Reach People Outside the Church" and "How to Preach Effectually." Messrs. Hawley, Hodgins, St. John, Gilmore and Grier and Miss Buck spoke. Wednesday afternoon two valuable papers were read on "The Contribution of the Modern Poets to Ethics" and "Emerson's Message in Poetry"—the first by Mr. Hodgins, of Milwaukee; the other by Rev. Marian Murdock, of Kenosha. Wednesday evening the church was well filled to hear Mr. Hawley on "The Mission of the Liberal Church in the Life of the Central West." He was followed by Judge C. V. Bardeen, of the State Supreme Court, on the "Legal Aspect of Marriage and Divorce." At the business session reports were given of the work being done at Milwaukee, Madison, Arcadia, Menomonie and other places. Mr. W. H. Parker, a student, has done excellent work at Arcadia and Merrillan during the summer. Especially pleasing was the report from Kenosha. Miss Buck has done a noble work there and has endeared herself to all right thinking people in the town. She has been re-elected at an increase of salary.

The following resolutions were passed:

Resolved, That the conference expresses its regard for the high character and manly worth of its late president, Dean John Butler Johnson. He illustrated what is best in our liberal Christianity. Intelligent, active, public spirited, unselfish, clean, devout.

Resolved, That we as representatives of the Unitarian church of Wisconsin, and as individuals, are deeply concerned in the present strife between the coal miners and operators in Pennsylvania. We sympathize with the workingmen in their desire to share more largely in the wealth they help to produce. But we are also aware that the operators have a just complaint against the union for its unlawful interference with nonunion workers. Conciliation having failed, we urge the need of arbitration; and we believe that arbitration best which does not wait for coercion from without, but is the voluntary act of the interested parties."

The presence of Rev. A. C. Grier, Universalist, of Racine, was noted with pleasure. His unofficial invitation for the conference to meet with the Universalists next June received hearty approval and was left with the executive committee. The following officers were chosen: President, Prof. D. B. Frankenberger, of Madison; first vice president, Hon. L. G. Simmons, Kenosha; second vice president, Mrs. Wingate, Milwaukee; treasurer, Edw. C. Mason; secretary, F. A. Gilmore, Madison.

F. A. GILMORE, Secretary of the Conference.

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The Shadows of the Pines. * Bashful Betsy Brown. * Wait.

Foxy Grandpa two-step—As great as the play.

Go way back and sit down. * My Sambo. * When I think of you.

I cannot love you more—a beautiful ballad.

When You Were Sweet Sixteen. * Violets by Roma. * Way down yonder in cornfield.

I Forgive You—another great song—You want it.

She Rests by the Suwanee River. * Side by Side. * Good by Dolly Gray.

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